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NOTE.—The editor does not hold himself responsible for any statement made in contributed articles.

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A LETTER OF JOSIAH COALE, 1658.

[The following letter is descriptive of one of the earliest and most remarkable experiences of Friends with the American aborigines. In view of the late work of Friends for the Indians, it is interesting to note that, in the earlier days, it was the Indians who extended the hand of help to the needy and oppressed "publishers of Truth." The addressee of this letter made telling use of its contents in his "New England Judged" (pp. 28, 29, ed. 1702-3), and Bowden printed part of the letter with some changes and omissions (History of Friends in America, 1: 123). The original letter is preserved in Devonshire House, London, and the following copy, *verbatim et literatim,* has been furnished through courtesy of Norman Penney, Librarian.—RAYNER W. KELSEY.]

JOSIAH COALE TO GEORGE BISHOP, 2, vi, 1658.

when wee went from verginia 2^{d}. 6th Month 1658 after about 100 miles trauell by Land & Water we Came amongst the Susquehane's Jndians, who courtiously Recieued vs and Entertayned vs in theyr houses (Hutts) with much Respect, and from that place (after two or three dayes being ther with Diet free) Seuerall of them acompanied vs, abut 200 miles farther through y^{e} wildernes or woods, for ther was noe Jnhabitant in soe farr togather, Neyther knew wee any part of the way through that desert, Through which y^{e} Lord had Required vs to trauell, and for outward sustinance wee knew not how to suply our selues, But without questioning or douting, wee gaue vp freely to y^{e} Lord, knowing asurredly that his p^{e}sents, was (and should bee Continued) with vs, and acording to our faith soe it was; for his presents, and Loue, wee found with vs dayly Carying of us on in his strength, and alsoe opened the harts of thos poore Jndians, soe that in all times of need they were made helpfull to us Both to Cary vs through Riuers of water and alsoe to suply vs with food sufitient, (though they made A hard shift for it) when ther was nessesity, in soe much that wee had noe want of any thing they Could gett for vs; soe after this 300 Miles trauell, wee cam to A place wher more of them Jnhabited, and they alsoe,

(acording as the first) very kindly entertayned vs in theyr houses; where wee Remayned about 16 days By Reason my felow trauell was weake of Bodye through sicknes and Lamenes; in which time thes Jndians shewed very much Respect to vs, for they gaue vs freely of the Best they could gett

and alsoe (Like the samarita[n] who Bound vp the mans wounds that fell amongst theeues, though the preest and Levite pased by him) bound vp the wouds of my felow traueler which Caused his Lamnes, and Being somthing Recouered after this stay, wee pased on towards the dutch plantation, to which place one of them acompanied vs, w^{ch} was About 100 miles further and when wee Cam amongst the dutch they presently put vs in prison, and Kept ther som howers tell towards Euening, and then Cam with souldiers, and Caried my frend who was not well, and pulled mee along to A Boate, and Banished vs ouer to A serten Jsland, wher dwelt som few families of y^{e} dutch, But they Gaue them Command not to Carie vs of the Island Neyther to Entertayn vs, soe wee Remayned on that Jsland som few days, and Being neare the water side, wee found som Indians pasin on y^{e} water in A Boat, and wee Lett them know our Condition, and alsoe desired them to Carie vs ouer to Long Island, which they did, though at the first they were vnwili[ng] By Reson the dutch had Jnsenced them agaynst vs, thes dutch sayd, they marueled how wee Cam through amongst them, for Jf they should goe but a Litle way from theyr plantations, the Jndians would kill them. But the Lord was with vs, and wee found more fauor and Christian Like Carage amongst them, who Releeued vs in our nessesity, then wee did amongst y^{e} dutch (Caled Christians) who Banished vs, and denied to Lett vs haue one nights Lodging in theyr town; for our mony, or to pas through theyr town; soe when wee Came vpon Long Jsland after A Little trauell wee found som frends, in truth By whom wee were much Refreshed, then J parted with my Companion hee Being not of Ability in Body to trauell on soe fast as J Lay vpon mee to goe; and after about 150 miles trauell on that Jsland, J crosed ouer by water to the mayn Land; wher J Came among the Jndians

agayn, who was always very Cairtious to direct mee the way, and to suply me with any thing J needed, and after about 50 miles traueil J Came to Road Jsland. And after som stay there J was moued to goe to A serten Jsland (in New Jngland) Caled Martens vinyard to visit som Jndians ther, amongst whom J had felt desires to know the Lord, and J had A meeting amongst them, and they were very Louing to mee, and tould mee they much desired to know god, and afterwards at Another place Neare plimouth Coleney J was amongst the Jndians, amongst whom was true Breathings after y^e^ knowledg of god, who sayd to mee it was An ould word amongst y^e^ English to talke of god, but sayd hee wee Can neuer see him yeat, and after the Jnglish had prisoned mee att plymouth, and sett mee att Liberty agayne, J Cam to y^e^ Jndian Sagamores hous (nere Plimmouth Colony) (which is theyr king) who sayd that the English men did not Loue quakers, but sayd quakers are honest men and doe noe harme, and this is noe English mans sea nor Land, and quakers shall Com here and welcom Soe through y^e^ goodnes of the Lord wee found them more sober and Christian Like in theyr Carage towards vs at all ocations, then wee found the Christians, soe called.

This J haue giuen thee an acount of the Lords Caring of us on through that Journy, and the fauer and Loue that wee found amongst thos people I doe Confes, and declare it to Bee the Lords hand of Loue towards vs, soe that thou may put in what words thou sees Convenient or finds freedom to doe, as to y^e^ acknowledging of the same so fare as may tend to his prays. J am thy frend in truth

Josiah Coale

[The following is in another hand (that possibly of Thomas Dockray's), as also are certain interlineations in the MS.]

Whilst T. Thirston was sick the Indians would goe forth some houres into the Woods to seek for Wild Turkyes to make broth for him, w^ch^ they make of their Cerne dryed & beate to dust.

Wet night & day 10 dayes togather

When they were within 50 Miles of the Manados T. Thirston was soe sick y^{t} hee could not pass any further, whereupon they were Constraynd to abide ther six dayes, dureing w^{ch} time An Jndian (because ther were noe Jndians were Jnhabiting in y^{t} Country went (wth T. Chapman) to the Manodus & brought from thence Sack, bread & butter wth other provisians w^{ch} they brought to him

[Endorsement] Thomas Thurston, Josiah Cole & Thomas Chapman Passage from Virginea to New England through the Jndians wher neuer before any were knowne to goe.

Thes ffor Georg Bishopp
to Bee d d d

MS. in Devonshire House. A. R. B. 13

A BRIEF NOTICE OF JOSIAH COALE (1633-1668).

Josiah Coale (or Cole) was born in 1633. He belonged to a "highly respectable family," and resided at Winterbourne, near Bristol, England. Like many others of the young men who formed the band of the "First Publishers of Truth," he was a serious, thoughtful youth. He was "convinced" by the preaching of John Audland and John Camm, and in his twenty-second or twenty-third year began to preach, and for about twelve years was a powerful and effective "publisher of the Truth." He traveled extensively, visiting America, Barbados and other islands, and Holland. He also traveled in Great Britain. His American journey was made when he was twenty-five! "He preached the Gospel freely, going a warfare at his own charge."

He underwent his full share of persecution and imprisonment, and, at the early age of thirty-five, died of illness, probably the result of his strenuous life. A collection of his works, consisting of epistles, controversial tracts and a few others, was published in 1671. As was customary in those days, the collection was preceded by several testimonies to his worth. These

were by George Fox, Margaret (Fell) Fox, William Penn, George Whitehead and Alexander Parker. That by Margaret Fox is in verse! A short notice of him will be found in "Piety Promoted," Vol. 1; see also Bowden, "History of Friends in America," Vol. 1, pp. 122-125, 362-365; and the lively personal recollections of William Sewel in his "History of the Quakers" (see Index to that work). The references to him in Rufus M. Jones's "The Quakers in the American Colonies" are full and interesting. (See Index.)

A SHORT GENEALOGY OF EDWARD FOULKE (1651-1741).

[The following account is taken from a manuscript entitled, "Some Account of the Life, Travels, and Experiences of Joseph Foulke [1786-1863], together with remarks, observations and historical sketches of the Religious Society of Friends subsequent to the time John Gough concludes their history, and more particularly an account of the first settlement of Gwynedd Meeting of Friends to which the writer belonged."[1]—EDITOR.]

The following document found among the memorandums of Edward Foulke, the elder [1651-1741], and translated into English by his grandson, Samuel Foulke, is so rare of its kind, that it may not be amiss to give it a place in this work. It is as follows:

"A brief genealogy of Edward Foulke, with an account of his family, and their removal from Great Britain to Pennsylvania, written by himself originally in British" [*i.e.*, Welsh.]

"I, Edward Foulke, was the son of Foulke Thomas, the son of Evan, the son of Thomas, the son of Robert, the son of David Lloyd, the son of David, the son of Evan of Jerworth, the son of Madock, the son of Rivid-blaidd of the Poole, who

[1] A typewritten copy is in the Library of Haverford College. This extract was printed in Comly's "Friends' Miscellany," Vol. 3, p. 369, 1833.

was Lord of Penllyn, one of the northern divisions of Wales. My mother's name was Lowry, the daughter of Edward, the son of David, the son of Ellis, the son of Robert, of the Parish of Llanvor in Merionethshire.

"I was born on the 13th day of the 5th month Anno Domini 1651, and when arrived to mature age, I married Eleanor, the daughter of Hugh, the son of Cadwallader, the son of Rees of the Parish of Spyter in Denbyshire. Her mother's name was Ewen, the daughter of Ellis, the son of William, the son of Hugh, the son of Thomas, the son of David, the son of Madock, the son of Evan, the son of Cott, the son of Evan, the son of Griffith, the son of Madock, the son of Enion, the son of Meredith of Cawvadock; and was born in the same parish and shire as her husband.

"I had by my said wife, nine children; to wit, four sons and five daughters;—whose names were as follows; viz.: Thomas, Hugh, Cadwallader, and Evan; Gwen, Grace, Jane, Catharine, and Margaret. We lived at a place called Coodyfoel, a farm belonging to Roger Prince, Esqr. of Rhewlass in Merionethshire aforesaid. But in process of time, I had an inclination to remove thence with my family to the Province of Pennsylvania, and in order thereto we set out on the 3rd day of the 2nd month [April] Annoque Domini 1698, and came in two days to Liverpool, where with divers others who intended to go the voyage, we took shipping the 17th of the same month on board the *Robert and Elizabeth;* and the next day set sail for Ireland, where we arrived and staid until the 1st of the 3rd month [May], and thence sailed again for Pennsylvania, and were about eleven weeks at sea; and the sore distemper of the bloody Flux broke out in the vessel, of which died five and forty persons in our passage. The distemper was so mortal, that two or three corpse were cast over every day while it lasted. But through the *favour and mercy of divine providence* I, with my wife and nine children, escaped that sore mortality, and arrived safe at Philadelphia, about the 17th of 5th month [July], where we were kindly received and entertained by our Friends and old acquaintance until I purchased a tract of about seven hundred acres of land about sixteen miles from Philadelphia, on a part of which I

settled. And divers others of our company who came over sea together, settled near me about the same time, which was the beginning of November, 1698 aforesaid, and the township was named Gwynedd or Northwales. This account was written the 14th of 11th month [January] 1702 by Edward Foulke."

A LONELY GRAVEYARD AND THE EARLY FRIENDS IN WESTERN CORNWALL.

The writer had the privilege, this past summer (1914), of visiting Land's End, Cornwall. The trip was made from Penzance in a Great Western Railway motor-bus. Having "booked" our seats in advance, we were assigned front seats which gave uninterrupted views of that strangely interesting part of Great Britain. On leaving Penzance, the road at first led through hedges of laurel, high bushes, almost trees, of fuchsias, through palms and other semi-tropical flora. Then, after climbing some long, and other rapidly rising ascents, we came upon the high moorland almost bare of trees, its general aspect, together with flocks of sheep, reminding us of the fells and moors of Yorkshire and Westmorland.

When about two and a half miles from Land's End, where a road branches off to the north to go to the village of St. Just, in the angle caused by the branch road, we saw a small well-walled enclosure evidently a graveyard, a strange place to meet with one. The car was going slowly enough for us to be able to read, much to our surprise, on a slate tablet, let into the wall, this inscription clearly cut:

FRIENDS' BURIAL GROUND
Brea
In which 136[1] Interments took
Place between the years
1659-1789

[1] This is what the number appeared to be; different figures are given in the accounts.

There was neither gate nor gateway, nor could any gravestones be seen on the greensward within. Everything, however, was in excellent order. Lack of time and wet weather prevented a very close inspection. This little burial ground on the bleak moor, standing solitary by the roadside, apart from any building, made a deep impression, and led to some investigations, the results of which are here given. The enclosure is fifty-four feet long by forty-six broad. Though there is now no means of access to the interior except by jutting-out pieces of stone let into the wall inside and outside, forming a kind of stile common in districts where stone walls abound, the place of the old gateway is easily seen, as the upright stones which formed it have been left *in situ,* the opening between them having been walled up.

There is in one corner, one gravestone of granite, a flat slab, five feet seven inches long by two feet one inch wide and one foot one inch thick. It rests on rough pieces of granite. The inscription, in large letters, is as follows:

HEARE - IS - BVRIED - THAT - VIRTVO
WHO - DEPARTED - THIS - LIFE - VS -
THE - XX - DAY - OF - THE - X -
MONTH - OF - 1677 -

- ELLIS - JOHN - OF - WIFE - THE - PHILLIP - MAN - WO

(See Note 2)

[2] This inscription is a good example of the need of looking for omissions and additions, and other errors, in so-called "exact" copies and the like. The writer, unfortunately, has had to trust to these. He has had access to five "accurate" copies. No two of these are precisely alike, but differ either in omissions or additions; only one gives the arrangement of the words as above, which is evidently correct. As the name Philippa is given without the final *a* by the two most careful transcribers, it is doubtless right to omit it.

On a clear day the outlook from this little enclosure must be very fine. Cloudy, and slightly misty as it was, the hills of Card-id-Zack, or the "Hooting Cairn," and Chapel Carnbrea, where John Wesley is said to have preached to thousands of miners, were seen gray and gloomy; in the distance, to the left, was the old square tower of Buryan Church and its surrounding village, with its low stone houses, while towards the southwest was the village of Sennen, also with its square-towered parish church and its whitewashed stone houses, the last village in England before Land's End is reached. Beyond these towers and villages was the sea itself, stretching away without interruption to the American shores.

The lot was doubtless the gift of John Ellis, whose wife reposes in it. If a deed for the lot was ever executed, it was lost, and, in course of time, the place was somewhat neglected, the walls became dilapidated, and it was said that the lord of the manor had intentions of claiming it. To anticipate such a purpose, Friends repaired the walls, closed up the entrance, and put the ground in good order.

This lonely graveyard in such a bleak country in the very westernmost angle of Great Britain, is a silent, unimpeachable witness to the extent and thoroughness of the missionary labors of the early Friends. It tells us that before 1659 Friends had penetrated that remote spot, and as early as 1659 had gathered enough adherents to warrant a special resting-place for their dead.

Cornwall has always held a unique place in English history. Far removed from the rest of Britain, its inhabitants had customs and a language of their own.[3] Difficulty of access made them independent and free from many restraints which were common in other parts of the island. A mining country from perhaps prehistoric times, and a seafaring one on account of its geographical position, its inhabitants, divided for the most part be-

[3] Cornish was a dialect of the Cymric or British branch of the Celtic. It is said that the last man who could speak Cornish died in the latter part of the eighteenth century.

tween those who worked underground and those who were "toilers of the sea," were ruder and rougher than most. There were also, it is said, strains of foreign blood in the people—Spaniards who had been wrecked on the rocky shores, or others from abroad, who had settled there. Certainly such names as José, Oliver, Cortes, Bosisto and other similar ones, all found in the district, indicate the probability of foreign blood.

The seventeenth century was before the days of well-lighted coasts, and the rocky shores and the frequent fogs and storms were the cause of many wrecks, and one of the most profitable callings was that of wrecker. "In stormy weather, these men, mostly miners, would range along the cliffs, following a disabled craft until she went ashore, and then stripping the wreck of every moveable article. . . . Ships were decoyed by false lights to their destruction; even the shipwrecked sailor was sometimes done to death for his personal property, or perhaps to prevent detection." [4]

Into such a country and among such people, the early Friends carried their message of peace, justice, love and spiritual religion.

It was towards the end of 1655 that George Fox and two companions, Captain Edward Pyott, of Bristol, and William Salt, of London, set out on what proved a memorable journey; for while on this mission, Fox endured his worst, that is, most suffering, term of imprisonment—that in the horrible chamber, Doomsdale, in Launceston [5] Castle, Launceston, Cornwall. But this story must be left untouched.

The quaint account of the advent of Quakerism into Cornwall is thus described in "First Publishers of Truth": [6] "The ffirst yt came into ye County was our antient & faithfull friend

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[4] Modern stories of the dangers of the Cornish coasts from storms and wreckers will be found, told in graphic style, in S. Baring-Gould's *Vicar of Morwenstow* (R. S. Hawker), chapter V. (American Ed., New York, 1880.) See also R. S. Hawker, "Footprints of Former Men in Far Cornwall," 1870.

[5] The local pronunciation of this name is *Launson.*

[6] "First Publishers of Truth," p. 20.

George Fox (whose Labours are already Published), Being accompanied with Edward Pyott, of Bristoll, and William Salt of London, and their manner was to Enquire for the honest and well inclined and those yt were of good Report whose Desires were to fear god." The account goes on to name several who received them very thankfully; then the three "Publishers" went to Austle [St. Austell] and to Truro, at both places finding sympathizers. "And from thence To Land's End, where They were Received by John Ellis, & in yt part of ye country they were Taken vp and Brought before Peter Ceely, Justice, who Comited ym all to Launceston Goal." [7]

The visit of Fox and his companions was not allowed to remain unfollowed up, for there "Came down our friends Alexander Parker and George Buly [Bewley] whose Labours was much in ys Country in Vissitting those familys (who had Received George Fox and his Companions) and in setling meettings amongst them." [8] There was a Monthly Meeting "appointed at Thomas Mounce's house on a first day of ye weeke, ye Report of whch Sounded farr abroad, so that many well inclin'd People from Divers parts Resorted thereat." Many traveling Friends

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[7] *Ibid.*

[8] *Ibid*, p. 21. "Alexander Parker (1628-1688-9) lived in the Bowland district on the borders of Lancashire and Yorkshire." His parents were well-to-do. He frequently travelled with George Fox, and occupied an important position among the early Friends. He was not a voluminous writer. In A. R. Barclay's "Letters of the Early Friends," fourteen of his Letters are given; of these eight are to Margaret Fell and four to George Fox. He was a close friend of Josiah Coale, and wrote a Testimony concerning him, referred to elsewhere in this number of the BULLETIN. See the full notice of him by Charlotte Fell Smith in the Dictionary of National Biography. George Bewley was probably the son of Thomas Bewley, of Haltcliffe Hall, Coldbeek, Cumberland. He is called in "First Publishers of Truth" (p. 85), "a sufficient man's son." Not much is known concerning him, except that he was a faithful proclaimer of the Truth. He suffered much persecution. He was imprisoned in Dorset (1657), and "for eight years in Cumberland at the suit of the priest of Coldbeek."

visited this remote place, among them Thomas Curtis,[9] of whom it is recorded, "whose Labour was much amongs us Encourageing friends To faithfullness. By this time we were Preety many gather'd in this place to sit down in Silence and waite upon ye lord, and we had many good & Compfortable seasons and meettings att this time, where we felt ye alone Teacher nigh us administring to our spiritual wants, By whome we were Enabled Both to wait and To suffer for his Blessed Truth and Name Sake."[10] Other Friends who visited these parts were Miles Bateman, John Breathwaite [Braithwaite?], William Dewsbury, James Myers, Thomas Salthouse,[11] Joseph Coale, Richard Gamble, and in 1668-9 Margaret Fell, who writes, "In that time I went down into Cornwall with my son and daughter Lower."

What the report from Falmouth says was doubtless true of the whole region: "Thus matters were with us in the beginning of our gathering, but the Lord sent sundry of his messengers for the watering & refreshing of us frequently, and stirred up some amongst our Selves, whom he qualefyed for his service, Particularly our ancient ffriend, Nicolas Jose, who Lived near Landsend, a man true to his Testimony, faithfull in sufferings in which he was much exercised, & had a word in season; he finished his Course in the peace of the Gosple in a good, old age, & deceased at his owne house, and was buryed and [at] friends place of buryall near Landsend, the 16th day of the 11 mo, 1694."[12] [January, 1695.]

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[9] Thomas Curtis, of Reading, a woolen draper, had been a Captain in Cromwell's army. He travelled much, suffered much, and was imprisoned several times. He joined the Separatists under Wilkinson and Story in 1677, and was no longer recognized by Friends. See Journ. Friends' Histor. Soc., i: 57.

[10] *Ibid*, p. 22.

[11] "Thomas Salthouse, of Lancashire, marryed a wife in this County of Cornwall, & settled in Austle [St. Austell], visited meetings through Cornwall & Devon and often to Bristoll & London, & suffered imprisonment for his testimony against swearing, about the year 1684." F. P. T., p. 28.

[12] *Ibid*, p. 28. W. Armistead, "Select Miscellanies," iv: 250-255.

The account by George Fox of his experiences in Cornwall is one of the most graphic pictures in his Journal. He calls Cornwall "a dark country" (Short Journal). The method followed in his mission has already been described. Set free from Launceston Castle in 1656, Fox at once began a short preaching tour in Cornwall, "and great convincement there was in many places of ye county." Fox visited Cornwall again in 1659, of which he writes, "And so up into Cornwall visiting all the meetings of Friends among whom we had many blessed meetings till we came to the Land's End. And through all that County Thomas Lower accompanied me, and brought me over Horsebridge into Devonshire again." [13]

"At Land's End in Cornwall," Fox says, "there was an honest man, a fisher man, that became a faithful minister, which I told Friends he was like Peter." [14]

In the first edition of Fox's Journal (1694), and in all subsequent editions till the Cambridge edition printed from the manuscript copy, following the sentence just quoted, is an account of the great exercise of George Fox on the subject of wrecking, and also the copy of "a paper [he] was moved to write" and "send it to all the parishes, priests and magistrates, to reprove them for such greedy actions, and to warn and exhort them that, if they could assist to save people's lives, and preserve their ships and goods, they should use their diligence therein; and consider, if it had been their own condition, they would judge it hard, if they should be upon a wreck, and people should try to get what they could from them, and not regard their lives."

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[13] Camb. Journal, 1: 347. Spelling modernized. Thomas Lower married Mary Fell, daughter of Judge and Margaret Fell, 1668. He was a Cornish man himself of an aristocratic family. He was a frequent companion of George Fox, and the narrative parts of the manuscript Journal are in his handwriting. He died in 1720, aged 87.

[14] "This was the Nicolas José (d. 1694), of Sennen, Land's End, mentioned above. He was of Spanish extraction. . . . Through the marriage of his daughter Honor with John Tregelles in 1676 he became the ancestor of several families of Friends. See also Armistead's *Select Miscellanies*, Vol. IV, pp. 250-255.

The paper is written in strong, emphatic language, and the argument, *ad hominem*, is unsparingly used. Fox's description is much like that used by the Vicar of Morwenstow, nearly two hundred years later, and cannot be overdrawn: "While I was in Cornwall," he says, "there were great shipwrecks, about the Land's End. Now it was the custom of that country, that at such a time both rich and poor went out, to get as much of the wreck as they could, not caring to save the people's lives, and in some places they call shipwrecks, God's grace. These things troubled me; it grieved my spirit to hear of such unchristian actions, considering how far they were below the heathen at Melita, who received Paul made him a fire, and were courteous towards him, and them that suffered Shipwreck with him." He does not mince matters in the paper, which was the outcome of this "exercise of spirit." "Be not like a company of greedy dogs, and worse than heathens, as if ye had never heard of God, nor Christ, nor the Scriptures, nor pure religion."

Fox says, "This paper had good service among the people, and Friends have endeavoured much to save the lives of the crews in times of wrecks, and to preserve the ships and goods for them. And when some that have suffered shipwreck have been almost dead and starved, Friends have taken them to their houses to succor and recover them; which is an act to be practised by all true christians." [15]

But such customs, which have the force begotten of long usage, die hard, and as records show, and as the Vicar of Morwenstow tells us, wreckers plied their calling late into the nineteenth century. The temptation to join in wrecking expeditions was doubtless very great, for we find in the Meeting records not a few minutes warning Friends to be careful "not to be in any way concerned therein." Sometimes there are disownments for the offence; one "testimony" reads: "We have an account that Richard Tredrea was to a wrack, which we believe it is unlawful, and now appoint James Hosken and Robert James to speak to him about it." This committee brought in a report which gave

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[15] Fox's Journal, Bi-Cent. Ed., 1901, i: 458-461.

rise to another minute, finding that "Richard Tredrea was joined with them that was to the wrack at Juste [St. Just], we doe feel it our duty to leave others know that 'tis against our principles." Thomas Ellis and James Hosken are requested "to drawe a testimony against him." Smuggling, also, was a crime, which was common, and Friends were called upon to deal with offenders in this respect.

Fox visited Cornwall again in 1663, when "all was quiet." "Tho[mas] Lower rid with us through Cornwall from meeting to meeting. . . . We past to the Land's End to John Ellis his house where we had a precious meeting, and there was a fisher man (one Nicolas Jose) that was convinced, that spoke in meetings and declared the truth amongst the people; and the Lord's power was over all. And I was glad that the Lord had raised up his standard in those darke parts of the nation, where there is a fine meeting of honest hearted friends to this day and many are come to set under Christ's teachings, and a great people the Lord will have in that country." [16]

Fox's last visit was made in 1668, where he says, "We settled the monthly meetings in the Lord's power and the order of the Gospel . . . . so that the house of God might be kept clean and righteousness might run down and sweep away all unrighteousness" [17]

These quotations and references will give a fair idea of the means by which Truth was "published" and men were "convinced," in the western part of Cornwall. Notwithstanding George Fox's hopeful words quoted above, Friends never flourished in Cornwall as they did elsewhere. The characteristics of the inhabitants do not lead them to quietism, but rather to outward expression, and so, since the days of John Wesley, Cornwall has been a stronghold of Wesleyanism. Even before the

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[16] Cambridge Journal, 2:27, 28. Spelling modernized.

[17] Cambridge Journal, 2:123, spelling modernized. A brief paper by Dr. R. Hingston Fox, entitled "Women's Meetings in Cornwall in the Early Days of the Society," will be found in *Journal of the Friends' Historical Society,* First Month, 1914 (Vol. XI, pp. 32-34). Several extracts are given from the Minute Book of the Quarterly Meeting, 1688-1734.

beginning of the eighteenth century, Quakerism was losing ground—up to that time it had been upheld mainly by the strength and earnestness of a few, notably Nicolas José, John Ellis, of Sennen, afterwards of St. Just; Thomas Lower, son-in-law of Margaret Fell, and a few others. Nicolas José has already been spoken of. John Ellis (died in 1703) was a well-to-do yeoman, and was one of the earliest converts in Cornwall. He was firm in his attachment to Friends, and was, perhaps, the greatest pillar of the church in West Cornwall. Like so many thoughtful men at that time, he was dissatisfied with his spiritual condition, and when the Quaker message came to him, he received it with joy. Like his fellow Friends, he underwent much persecution, and he also was imprisoned in Doomsdale, Launceston Castle. Soon after his convincement, he was appointed "way-warden," he says, "out of envy," for he would be required to take an oath for the faithful performance of his duties. Meanwhile, Ellis made use of his authority and took down two old crosses as popish relics. This naturally was very unpopular; one man said his oxen were not able to draw the larger one; another that it was a mark at sea; another that it was a land mark; and a fourth declaring in Cornish that it was a holy cross, and if it was good before, it was good then. Having heard that a warrant was out against him, Ellis went to Marazion to see about it. When he returned, he found that while he was gone his neighbors had carried back the cross to its former place, where, he goes on to say, "it is likely it doth remain to this day." It did, indeed, for it was still there in 1914, an object of great interest to archæologists, for it is evidently of Celtic origin; another rude cross stands by the roadside near Brea Burial Ground. John Ellis, refusing to take the oath, was imprisoned, as above. His hearing before Major Ceely, the same magistrate who had treated Fox so badly, was as unfairly carried out. He was in prison for this offence twenty weeks. He was several times fined and imprisoned.[18] Great meetings were held at his

[18] John Ellis and Nicolas José were both liberated from Launceston Jail under the "General Pardon of 1672, act of May, 1672." "State Papers Relating to Friends, 1654-1672," London, 1913, pp. 342-347.

Of the imprisonment in 1656 the following order was issued: "1656-

house at Sennen. He was well off, owning considerable land outside of Cornwall, as well as in it. He gave Friends a lot for a meeting-house at Market Jew or Marazion near Penzance, and also at Penzance. He was twice married, first to Phillipa ———— (?), who died in 1677, and was buried in the Brea graveyard, and whose grave-stone, already described, still remains. He removed to St. Just, and died in 1703. His funeral on the 28th of Sixth month (August) was attended by a large company, among whom were "some of the great ones, three who had been in the commission of the peace." Thomas Gwin, of Falmouth, was present and spoke. "All were pretty sober and attentive, some greatly satisfied, and seemed to give God the glory of that day's mercy."

The deaths of Ellis and José removed the two pillars of the church, and the membership began to fall off. In 1817, Sennen Meeting was closed. In 1845 there were eleven meetings. At present there are only about one hundred members in all Cornwall. The meetings remaining are Falmouth, Redruth, and St. Austell, and there are "closed meeting-houses" at Marazion and Truro, which are occasionally made use of.

Before concluding, it may be interesting to mention one of the Cornish Friends, Pentecost Teague by name, who received a minute from his Monthly Meeting at Marazion, commending him to the care of Friends in Pennsylvania. He went to America in First month, 1694. How long he remained there is not known, but a minute of Marazion Meeting, in 1704, records his return; but in 1706 he went back to Pennsylvania.[19]

7, Feb. 3. Whereas at Launceston Assizes 9th August 1656, John Ellis, James Godfrey, James Myer, & Joseph Cole were indicted & fined, it is ordered that the Clerk of Assize Western Circuite do forbeare to entrete any of the said fynes, seuerally sett on any or either of these aforesaid until he receive further order from His Highness or the Councell in this behalfe.

Approved by the Protector 7 February" [1693-4]. "Extracts from State Papers," etc., p. 6.

[19] The following is given in A. C. Myers' "Quaker Arrivals in America, 1682-1750," Philadelphia, 1902, p. 17: "Penticost Teag and wife, 'he being Capable of ye Trade or Occupation of ffishing,' from Mo. Mtg. at

Much more could be written of the Friends in Cornwall, but this paper will suffice to show how rich is the field for research.[20]

CERTIFICATE FOR MARY SMITH, 1686.

Thes

are for ye satisfaction of all friends in Pensilvania New Jarsie or else wher

Thes are to certifie you that our friend Mary Smith of this Island Barmoodas who is now Intended to remove from home. She is a maiden well reputed among friends, an entertainer of strangers & travilling friends in the Day of her prosperity, the Daughter of an Antient friend & as concerning Marriage free from all men in this Island so farr as we know, or ever heard of as is witnessed, by friends of our meeting whos names are underwritten.

Barmoodas ye 11 day of ye 5th month [July] 1686.

Francis Estlack	Frances Harriot
William Harriot	Elizabeth Wetherbe
Will Smith	Sarah Righton
Richard Laycroft	Margaret Estlack
Wm Wilkinson	Ruth Seymor
Stephen Bullock	Bethula Lacroft
Will Rigton	Sarah Muzzell
	Mary Wilkinson

Marazion in Cornwall, England dated 1 mo. 5. 1693-4; also endorsed at Fallmouth, 1 mo 7, 1693-4. Received 5 mo. 27, 1694."

[20] In the preparation of this paper, in addition to personal notes and recollections, use has been made of the publication known as "First Publishers of Truth," London, 1907; Journal of George Fox, Cambridge edition, with the valuable Notes by Norman Penney, London, 1911; Journal of George Fox, Bicent. edition, London, 1901; Besse's "Sufferings of the Quakers," folio ed., London, 1753; W. C. Braithwaite, "Beginnings of Quakerism," London, 1912; *Friends' Quarterly Examiner,* 1871, 1897; *The Friend* (London), Vol. V, p. 61-63, 1847; *Journal of the Friends' Historical Society,* various notes and papers, Vols. I-XI, 1903-1914; *English Illustrated Magazine,* November, 1911; Sewel's History of the Quakers, folio ed., London, 1725. "Extracts from State Papers Relating to Friends, 1654-1672, London, 1913. W. Armistead, Select Miscellanies, York, 1851, 6 vols.; and other works.

NOTE ON FRIENDS IN BERMUDA.

Little is to be found in the Quaker histories concerning Friends in the Bermudas; even Besse in his "Sufferings" only gives two pages to the "Bermudas" (Vol. II, 367-369). He says, under date of 1660, "William Sale being Governor two of the people called Quakers came to that island, and by their preaching several of the inhabitants convinced of the Truth they bore testimony to, began to separate from the usual way of worship and form religious assemblies among themselves." These two Friends were Richard Pinder, of Ravenstonedale, near Sedberg, Yorkshire, and George Rofe, of Halstead, Essex. Richard Pinder (died 1695) was "convinced" in 1652, and "aboute the year 1657 was called into the work of the ministry, and labored much in many countries, as Scotland, England, and two several times in America, as particularly Barbadoes, Bermudas, New England, Jamaica and several other plantations, where he had a considerable service." He was not a voluminous writer, and his writings chiefly relate to the West Indies. One of these, "The Captive (that hath long been in captivity) visited with the Day Spring from on High," etc., 1660, is stated to be "written in the Island Bermuda." According to Joseph Smith (Catalogue of Friends' Books, II, 424), he died at Norwich, the 20th of Tenth month [December], 1695.[1]

George Rofe (died 1664), a glazier by trade, lived at Halstead, Essex. Though it is not known when he was convinced, he is mentioned as being on a Gospel mission in Kent in 1655; he must, therefore, have been an early convert. He suffered much persecution, and was frequently imprisoned. He was an extensive traveler "in the service of Truth." American Friends have reason to honor his memory. He accompanied William Ames to Germany in 1657, and "at Creishiem on the Rhine, they were instrumental in the convincement of a little company, who,

[1] "First Publishers of Truth," p. 272; Norman Penney, in his note in Cambridge Edition, Journal of George Fox (ii: 431), states that "there is a long account of Pinder's visit to Bermuda in 1660 in Swarthmore MSS., iv, 39, in Devonshire House.

in after years, emigrated in a body to Pennsylvania, and settled at a place which they named Germantown." [2] He started on his visit to America in 1659, visited the West Indies and Bermuda, and in 1660 came to the continent of North America. Here he was active in missionary labors. To him the founding of New England Yearly Meeting in 1661 seems to be due.[3] He returned to the West Indies, but came back to North America and visited New England, Long Island, and Maryland; while crossing Chesapeake Bay in a small boat during a storm, the boat was wrecked and George Rofe was drowned.[4] He is credited by Joseph Smith with seven publications, mostly short tracts.

Friends, as in other places, suffered in Bermuda. George Rofe, soon after his coming, was imprisoned; but does not seem to have been detained very long, or been hardly treated. In 1665, two men Friends were arrested in Meeting, and one of them charged with "neglect of duty in not appearing among them in arms." The next year, Friends were fined one shilling for each absence from "mustering." In 1669, a law was passed fining every person who absented himself from the parish church on a Sunday, one shilling. In 1670 the wife of a Friend was attacked by a man who appeared to have a grudge against him, but she escaped; then the man tried to burn down the Friend's house. Finally the man was arrested, but as Robert Wilkinson, the Friend, would not make oath to the facts, the man was not indicted; but *Robert Wilkinson* himself was *fined* fifty shillings for *refusing to swear*, and, as he would not pay the fine, goods belonging to him were seized to the value of £5.8.0! It would be interesting to trace the subsequent history of Bermuda Friends; but data are not easily accessible, if, indeed, they exist in any degree of fulness. Probably, as in Barbados, they gradually died out.—EDITOR.

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[2] Bowden, Hist. of Friends in America, i: 361. A facsimile of the signature of George Rofe will be found in Armistead's Select Miscellanies, iv, 94.

[3] R. M. Jones, "Quakers in America," pp. 44, 144.

[4] W. Alexander's "Collectitia," p. 124.

THE JOURNAL OF JOHN WOOLMAN.

THE NEW EDITION.

It is the duty of the editor of the new edition of John Woolman's Journal to report progress. Much interesting personal material has been discovered, an outline map of the farm has been made, and specifications have been found in the handwriting of Woolman for the building of the brick house, still standing in Mount Holly, on the old Springfield road, now Branch Street. It is also hoped that we can certainly locate the frame house, long his home, and now used as a stable. Several new letters have recently appeared, and early family deeds, wills and certificates have also been obtained and copied.

The editor desires to state that most of the itinerary in England, during the last four months of Woolman's life, has been recovered from papers now at Swarthmore College. Certain portions are missing, and were probably lost.

English Friends are aiding us by having searches made at the different meetings visited by John Woolman between London and York.

So much has developed that requires attention in connection with the work, that it will be impossible to publish the Journal as soon as expected. It is wiser to endeavor to make the volume as complete as possible, and delay publication until the spring at least. Meantime, the work will go on as rapidly as is possible, consistent with the accuracy that is essential.

AMELIA M. GUMMERE.

THE EXCURSION OF THE FRIENDS' HISTORICAL SOCIETY, 1914, BURLINGTON, N. J.

The excursions of Friends' Historical Society are almost always occasions of interest, not only from the visitation of places of historic interest, but also from the added pleasure of social intercourse under leisurely conditions. The excursion to Burlington, N. J., on the twenty-third of Fifth month, 1914, was no

exception to the rule. In these days of fast limited-express trains, and of rapid motor-car travel, a steamboat sail up the Delaware River in a comparatively slow boat seems relatively deliberate. It certainly affords ample time for observation and conversation. The propitious weather added in no small degree to the enjoyment of the ride.

The time in which to see the old town was all too short. It was five o'clock before the company gathered in the old meeting-house to hear an illustrated lecture on "Old Burlington," by Henry S. Haines, a well-known citizen. Unfortunatcly, the lecture had to be cut short. Supper followed, the Society adding coffee and ice-cream to the supplies which individuals had provided for themselves. The supper was eaten on the grass at the rear of the meeting house.

The burial ground is remarkable for the graves of many well known in Quaker history—George and Sarah Dilwyn, John Hoskins, Thomas Scattergood (of the eighteenth century), Richard Mott, the great preacher; John Cox, Stephen Grellet, Rebecca and Rachel Grellet, William J. Allinson, Dr. Joseph W. Taylor, Samuel J. Gummere, president of Haverford College, and Eliza P. Gurney, the widow of Joseph John Gurney.

There were about one hundred and fifty who took part in the steamboat excursion, and perhaps a hundred more attended the gathering at the meeting-house.

Lest it appear that there was no "history" being acquired that afternoon, let us add a paragraph or two as to what was or might have been learned. Burlington, as a Friends' settlement, is older than Philadelphia, and second only to Salem in this part of the country. It was the ship *Kent* which in the year 1677 carried two hundred and thirty Friends from England, where they were suffering persecution for conscience' sake. Half of these people were from London and half from Yorkshire. The voyage was long but uneventful. Two deaths on the way over had a depressing effect on the minds of the passengers.

When the *Kent* arrived in the Delaware, after touching at the mouth of Raccoon Creek (now Swedesboro), they worked up the river to the site of their proposed settlement, called at

first Beverly, then Bridlington, finally Burlington. John Crips, in 1677, wrote back to England: "This is a town laid out in twenty proprietaries, and a straight line drawn from the river side, up the land, which is to be the Main Street, and a market-place about the middle. The Yorkshire ten proprietors are to build on one side, the London ten on the other." True to their religious character immediate provision was made for gatherings for worship. The sail of the ship *Kent* provided the first shelter. Afterward private houses were used. The well-known "six square" meeting-house was not finished until 1691. It stood a little in the rear of the present house. Only a year elapsed before steps were taken for the organization of a Monthly Meeting. Witness this opening minute of Burlington records:

"Since, by the good providence of God, many Friends, with their families, have transported themselves into this province of West New Jersey, the said Friends, in these upper parts, have found it needful, according to our practice in the place we came from, to settle Monthly Meetings for well ordering of the affairs of the church. It was agreed that, accordingly it should be done, and accordingly it was done, this fifteenth of Fifth month [July], 1678."

This meeting, be it noted, had no superior meeting. It came into existence by its own action.

At the next meeting held after the "15th of the 5th month" "it was agreed that a collection be made once a month for the relief of the poor and such other necessary uses as may occur . . . to be collected the First day before the Month Meeting." "On the 4th of 7th month [September] 1679 it was also desired that Friends would consder the matter as touching the selling of Rum unto Indians [if it] be lawful at all for Friends professing truth to be concerned in it." [MS. Records Burlington Monthly Meeting.]

By 1681 the meeting had subordinate branches, as follows: Shackamaxon (Phila.), Chester, Pa., Rancocas, Falls, Pa., and a branch on Long Island. These soon acquired the stature of Monthly Meetings themselves, but the mere mention of the names gives a sense of the early importance of Burlington.

A general meeting was held at Burlington in 1681 and at Salem in 1682. As this was to be an annual event the name "Yearly Meeting" gradually came into use. Wm. Penn was present at Burlington in 1683, and Pennsylvania Friends held a general meeting in Philadelphia, only a month later. In 1684 and again in 1685, the two general meetings were held. Then Friends were able to reach a sensible conclusion that there should be one general meeting (or Yearly Meeting) for Pennsylvania, New Jersey, etc., which should meet alternately at Burlington and at Philadelphia. This arrangement continued in force for a period of seventy-five years. In 1760, Philadelphia was agreed upon as being more central for all concerned.[1]

The study of past controversies, of which the final outcome is known, destroys the spirit of prejudice. It brings home to the mind the evils that are likely to spring from violent policy based on want of understanding of opponents. When a man has studied the history of the Democrats and Aristocrats of Corcyra, of the English and Irish, of the Jacobins and the Anti-Jacobins, his political views may remain the same, but his political temper and his way of thinking about politics may have improved, if he is capable of receiving an impression.—G. M. TREVELYAN, in *Clio*, p. 20.

The value and pleasure of travel, whether at home or abroad, is doubled by a knowledge of history. For places, like books, have an interest or a beauty of association, as well as an absolute or æsthetic beauty.—*Ibid.*, p. 25.

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[1] Part of this paper appeared in *The Friend*, Philadelphia, Sixth month 11, 1914.

BOOKS OF INTEREST TO FRIENDS.

Friends' Quarterly Examiner, Seventh month, 1914. London, West, Newman & Co., 54 Hatton Garden; United States, Grace W. Blair, Media, Pa. Price, 1s. 6d.

This valuable periodical is now in its forty-seventh year. Its files are a full storehouse for Quaker students. This number is called "A Special Quaker Number," and rightly. It would be hard to find elsewhere, in so short a compass, such a clear view of the aims and aspirations of modern English Quakerism. The opening paper on "The Cardinal Tenets of Quakerism," states them to be:

"1. The Principle of the Inner Light.

"2. Reliance Upon a Spiritual Experience.

"3. A Way of Life."

These are defined as, "Distinguishing and differentiating characteristics;" that is, while most of what are often called the fundamentals of Christianity were held by the early Friends in common with other Christian bodies, these three were those which differentiated them from others; "they are in addition to, and not in substitution for the broad message of the Gospels."

Three Woodbrooke Liturgies. Arranged by Rendel Harris. Second edition, with the addition of Three Woodbrooke Homilies. London, Headley Brothers, 1914. 16mo. 94 pp. Price, 1s. 6d.

Liturgies are generally supposed to be ancient, but these are very modern. Friends are supposed to be against liturgical compositions, and yet these are written by a Friend! An examination of the book will soon show that Dr. Harris uses the word "liturgy" in a sense somewhat different from the popular one. The three liturgies are, the Liturgy of the Skylark; of the Rose, and of the Falling Leaf; and the Homilies are brief comments with applications to life. The object of the exercises set forth in this little volume is "to have our inward ears opened to the voice of Nature and to the voice of God."

The Sufferings and the Glory. By J. Rendel Harris, M.A. London, Headley Brothers, 1914. Price, 2s. 6d.

Like the volume noticed above, this book is connected with the Woodbrooke Settlement, being addresses delivered at that place. It is an exceedingly difficult book to review. Those who are familiar with the spiritual and religious views of the author will know what is meant when it is said that the addresses are thoroughly characteristic of the author. Perhaps some idea of the point of view may be gained from the following words from the preface: "I regard the central historical fact in the

traditional message of Christianity to be the death of the Founder. . . . And that the central doctrine of Christianity ought to be an interpretation of its central fact."

To Men and Women of Goodwill in the British Empire. A Message from the Religious Society of Friends.[1] [Isaac Sharp, 136 Bishopsgate, London, E. C. 7. viii, 1914. Folio 3 pp. For free distribution.]

Though the BULLETIN is mainly concerned with the past, it is eminently fitting that this remarkable document, issued three days only after the declaration of war by Great Britain against Germany, should be noticed. The outcome of an earnest religious concern, this paper is both practical and spiritual, and is admirably adapted to existing conditions in Great Britain and her Empire, and should be helpful to all lovers of Peace.

It is probable that no document ever issued by Friends has had a wider circulation. Hundreds of thousands of copies have been distributed in Great Britain; it was published (as an advertisement) in the great newspapers of Great Britain as well as in many local papers; and in some places it was distributed by house-to-house visitation. Besides being read in Friends' Meetings, it has been read and commented upon from many non-conformist pulpits, and, we are informed, from some of the Church of England.

As the document has been read, without doubt, by most of our readers, it is needless to make further comment.

The Life of the Rt. Hon. John Edward Ellis, M.P. By Arthur Tilney Bassett, with a Preface by Viscount Bryce, O.M. With portraits. Macmillan & Co., Ltd., London, 1914. 8vo, pp. xv. 300. 7s. 6d. net.

This is a well written biography. John Edward Ellis (1841-1910) was a Friend, active in all public interests, local as well as national. He was many years in Parliament; was chairman of committees, Under-Secretary for India, a Privy Councillor, and a member having great personal influence. He was a great admirer of Gladstone, a Home Ruler, a steady opponent of war, and a supporter of reform. So much space is devoted to the political side of his life, that considerable knowledge of

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[1] According to *The Friend* (London) for Eighth month 14, the draft of the paper is the work of Dr. Henry T. Hodgkin, by whom it was presented to the Meeting for Sufferings, which revised it and directed it to be printed.

It has been republished in *The Friend* (London), Eighth month 14; *The Friend* (Philadelphia), Ninth month 3; *The American Friend* (Richmond, Ind.), Ninth month 4, 1914, and *Friends' Intelligencer,* Eighth month 29.

English politics is needful for thorough enjoyment of the volume. Such men as he are an honor to the country in which they live.

A Quaker Grandmother. Hannah Whitall Smith. By Ray Strachey, author of "Frances Willard," etc. Illustrated. New York, F. H. Revell Co., 1914. 16mo., 144. $1.00 net.

Those who knew Hannah Whitall Smith will recognize as truthful to her point of view the many characteristic sayings quoted from her conversation and letters. Those who, like the reviewer, are old-fashioned enough to think that children of tender years and youth of immature knowledge and experience are not wise or infallible judges of what is best for them, will not be likely to agree with the principles of education laid down, or apparently laid down, in this little book. The letters were not written with the expectation of being published, and it seems a pity that some of them, at least, should have been given to the public.

Gleanings from the Works of George Fox. Compiled by Dorothy Richardson. London, Headley Brothers, 1914. Pp. 109. 1s. net.

This little volume is one of the Religion of Life Series. The selections are well chosen. An excellent introduction precedes the extracts.

The Historic and the Inward Christ. A Study in Quaker Thought. The Swarthmore Lecture for 1914. By Edward Grubb. London, Headley Brothers, 1914. 12mo, pp. 100. 1s. net.

This lecture well merits a place in the series. It presents a clear statement of the subject, and is a welcome addition to the modern studies and monographs on Quaker themes.

Spiritual Reformers in the 16th and 17th Centuries. By Rufus M. Jones, M.A., D.Litt. London, Macmillan & Co., 1914. 8vo, pp. li, 362. 16s. 6d. net. New York, the Macmillan Co. $3.50 net.

This is a new volume in the series relating to the origin and development of Quaker thought. Though the men whose spiritual lives are here depicted had no direct contact with George Fox and the early Friends, Professor Jones makes it evident that spiritual religion was in the air during the sixteenth and seventeenth centuries. It is also made very clear that, though there is little or nothing to show that Fox was not essentially original in his views, many of what are called Quaker "testimonies" were held and promulgated long before Fox's time, as well as contemporaneously, or nearly so.

Among others in this gallery of portraits are Bünderlin, Entfelder, Sebastian Franck, Caspar Schwenckfeld, Sebastian Castellio, and above all, Jacob Boehme, on the Continent; and John Everhard, Giles Randall,

Benjamin Whichcote, Peter Sterry and Thomas Traherne, in Great Britain.

Perhaps the connection of the teachings of these "spiritual Reformers" and the early Friends may be indicated where it is said, speaking of George Fox and the early Friends, these latter "first gave the unorganized and inarticulate movement a concrete body and organism to express itself through." "Fox can be rightly appreciated only as he is seen to be a potent member of an organic group-life, which formed him as much as he formed it."

The "Introduction" is especially interesting and valuable. The whole book is written in the author's clear, attractive style.

Quaker Biographies. Volume V. Philadelphia, Friends' Book Store, 304 Arch Street, 1914. 12mo., pp. 255. 75 cents.

This volume concludes the present series. It resembles the previous volumes in every respect. The illustrations are helpful, and an Index to the five volumes is a valuable feature. The subjects chosen are almost all of the nineteenth century; they are William Allen, Thomas Shilleto, Benjamin Seebohm, Joseph Sturge, Friends and Slavery, John Bartram and Humphrey Marshall, the Botanists, of the earlier days, and William U. Ditzler, of the last of whom many readers of the BULLETIN will have clear recollections.

The History of England, etc. By Lord Macaulay. In six volumes. Edited by Charles Harding Firth, M.A. Illustrated. London, Macmillan & Co., Ltd., 1913-1914. Vols. 1-3. Roy. 8vo. $3.00 per volume.

This new edition of Macaulay's History of England is finely printed, and beautifully illustrated, the illustrations being reproductions of celebrated portraits, views, etc., which admirably supplement the text. One would naturally think that in such an edition, Macaulay's errors and misstatements concerning William Penn, and others, would be pointed out and commented upon. Such is not the case, however, for Macaulay's latest revision is reproduced without comment. The editor says in his preface: "It has not been thought desirable to add any new references or any comments. . . . It has seemed best to reserve any critical observations for a separate publication." It is greatly to be regretted that this course should be followed. That Macaulay's statements regarding Penn are worse than erroneous is incontestable, and that they should be repeated without comment seems at this late date to be unjustifiable, for comparatively few readers will see the "critical publication," if it appears. Such serious errors as Macaulay made should be at least pointed out in footnotes. This edition is mentioned here chiefly to call the attention of readers of the BULLETIN to the facts as stated above.

Teachers and Taught Text-Books. Graded Section. Lessons on the Kingdom of Israel; Lessons on the Kingdom of Judah. By C. C. Graveson, B.A. London, Headley Brothers, 1914. Two volumes. 16mo., pp. 134, 126. 1s. 6d. each. Cloth.

These two volumes in the useful series named above are of the same character as those previously noticed in the BULLETIN. Ten volumes have now been issued, and others are promised.

The Quakers of Iowa. By Louis Thomas Jones. Published at Iowa City, Iowa, in 1914, by the State Historical Society of Iowa. 8vo., pp. 360. $2.50.

The mechanical execution of this book is a credit to the Society and to the author.

Dr. Louis T. Jones is well qualified for his task, his birth, education and associations being Friendly, and having, moreover, a familiarity with conditions which is doubtless unsurpassed. The book is the result of four years or more of study, and as now published is his Thesis presented to the State University of Iowa for the Degree of Doctor of Philosophy. The book is divided into five parts: Historical Narrative; Iowa Quaker Orthodoxy; Minority Bodies of Friends in Iowa; Benevolent and Educational Enterprises; Religious and Social Life of the Quakers. So far as it has been practicable to examine the work, the author has done his work well, and has been remarkably impartial. A careful perusal of his pages will reveal much that many Friends in the East know little about, or perhaps nothing at all.

Many Friends, certainly in the East, will approve the author's question when, after speaking of the "persistent spirit of conservatism" in the "smaller body of Orthodox Friends in Iowa," which has led them "into a state of stagnation and apparent decline," and of "the growing disregard for its original tenets [which] now threatens to leave the larger Yearly Meeting little that is distinctive in character except its denominational name, he asks is there not somewhere between these two extremes a happy medium which would be advantageous to both? (Page 183.) The work is to be commended to all who are interested in present-day conditions of Quakerism.

So far as tested, the Index is full and accurate. The position of the Notes and References at the *end* of the volume, instead of at the *foot of the pages,* is not only annoying to the careful reader and student, but the tendency is to cause them to be neglected by the ordinary reader altogether. The author has evidently sought widely for authorities, and has used them judiciously. It would have added to the dignity of his work, as well as to its usefulness, had a list of the authorities been given.

NOTES AND QUERIES

BI-CENTENNIAL OF LONDON GROVE MEETING.—The celebration of the bi-centennial of the establishment of London Grove Meeting, which belongs to Philadelphia Yearly Meeting, was held at London Grove, Pennsylvania, Tenth month, 1914. From an interesting paper in *The Friend* (Philadelphia), Tenth month 8, 1914, we learn that the meeting began in 1714 and was held in the house of John Smith. Ten years later a meeting-house was built.

FRANKFORD, AND ABINGTON MEETINGS.—In *The Friend* (Philadelphia), for Ninth month 17 and 24, there is an historical account of Frankford Meeting, and in the number for Tenth month 1, one of Abington Meeting, both by Caroline Webster Smedley.

EVANGELICAL FRIEND DISCONTINUED.—Ohio Yearly Meeting, in Eighth month last, concluded to discontinue its contribution towards the publication of the *Evangelical Friend*, chiefly, it would seem, on account of the heavy financial burden involved in its continuance. This paper has been published since 1905. First, weekly, and then, since First month, 1913, monthly. "It was also felt that the work which it had undertaken to do was about completed, viz., to bring to the attention of Friends of America the dangers which attend the promulgation of false doctrines [what is usually known as 'higher criticism' and 'modern thought'] within the ranks of the church schools."

SOUTH AFRICAN QUARTERLY, No. 1.—*The South African Friend* has been publishing a supplement devoted to social, political and economic interests. This new journal is practically the old supplement under a new name. Its aim "is to promote the growing recognition of our national and individual responsibilities within South Africa, and to stimulate literary taste." "The editor and the various contributors *give their services free*, any profits made being devoted to the improvement of the Journal." The papers in this number —June-August, 1914—throw considerable light on the political and social problems in the new Union of South Africa. Two questions are prominent—the "cheap labor" question and the race or color problem. That these are of vital import is shown by the fact "that out of a population [in the Union of South Africa] of six and a half millions, only one-fifth is white." The price of the Journal is 2s. 6d. per annum, and it may be ob-

tained of the Central News Agency, Cape Town, South Africa, or of Headley Brothers, 140 Bishopgate, London.

JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.—The number of this periodical for Seventh month, 1914, is noticeable for the number of short papers and paragraphs of unusual interest. Four letters of George Fox to Margaret Fox, 1673-1674, are spoken of, three of them are printed in full for the first time. It is rather strange that the originals of two of the letters named should be in Philadelphia. The Presidential Address, 1914, by J. Ernest Grubb, of Ireland, is an account of the life of the early Friends in the province of Munster, Ireland, illustrated with numerous extracts from the Meeting Records. The editor's "Friends in Current Literature" shows how keen is his vision for interesting items.

FAMILY CONNECTIONS AMONG THE EARLY PENNSYLVANIA FRIENDS.—In selecting a line of men who would best represent Quaker activity in public life in Pennsylvania in Colonial years, I finally decided upon the following: Thomas Lloyd, David Lloyd, James Logan, John Kinsey, Isaac Norris, 2d, James Pemberton and John Dickinson. The list was no sooner made out than it became evident that they were all closely related. Thomas Lloyd speaks of David Lloyd as his "kinsman," though how near is not known. Thomas Lloyd's daughter Mary married Isaac Norris, and their son, Isaac Norris, 2d, married Sarah, the daughter of James Logan. John Kinsey, himself, was not in the line of descent, but his wife was a sister of the wife of Thomas Lloyd, grandson of the first Thomas Lloyd. James Pemberton's mother was the sister of James Logan's wife, and himself married Hannah Lloyd, a great-granddaughter of the first Thomas Lloyd. John Dickinson married Mary, the daughter of Isaac Norris, 2d, and granddaughter of James Logan.

It is no wonder that the country Friends looked with some suspicion on this ancestral tree, though they had to admit that its members were worthy of all the honor and leadership they possessed. I. S.

NOTE.—The title-page and index to volume 5 will be published at the close of volume 6.